2: Bernardi E, M-4 (no date) 1955 FL12 Masai FL12

tive unit, and class, leaders are carefully selected and practically trained. It is from the outstanding senior members of the class, i. e. from those who have come to the fore since the very beginning, that leaders, whatever their function in Masai society, emerge.

The messengers (*ol asai* – message) wear warriors' garments and decorations but no arms. "Their quest is a peaceful one" (WHITEHOUSE). [a]

Only two of the deputation will be introduced to the class-leader (*oiguenan*) by some of the elders. The message is delivered on behalf of all class candidates to the leader with some presents of honey. The matter is discussed by the leader and his council, and the messengers are advised of the date for the feast.

It is at this point that, according to WHITEHOUSE, *Endungore* is performed.

The ceremony is started by a dance (*Engibata*) in full array [b] followed by a prayer to God (*Ngai Narok* – the black God) for the candidates. The elders then take the candidates apart and instruct them on their duties towards the elders and their seniors generally. As soon as this is over, a fire-stick, a male circumcision knife, and a small dead bird (other than a dove) are produced. The elders break the stick, pierce the eyes of the bird and break its legs, and lay a curse on the knife. "In this way, the elders formally lay claim to the sponsorship of a new agegroup. From that time the boys refer to their sponsors as *Il Piron* whilst the elders refer to the boys as *Il-Piron*" (WHITEHOUSE). Indeed, it should be noted, as FOSBROOKE points out, that though the term *il piron* is frequently used with reference to the elders, it is a reciprocal term expressing a mutual relationship.

The symbolism of the *Endungore* ceremony is plain: the ceremony closes an initiation period.

When the *Endungore* is over, some of the elders (presumably the *oiguenani*) and three or four of the candidates go with presents to inform the prophet that the firesticks have been broken. They say – *Ol piron lang olle, kiro wale.* "This is our fire stick, we are one", which probably means that a new firestick is used to produce

[a] It is not clear whether the number of boy messengers is fixed. LAGERSTATES that the small-boys number from six to twelve, DAVIES 10, FOSBROOKE 9. Probably no significance is attached to the actual figure.

[b] Three rows are formed, each distinguished by proper decoration, the first wears ostrich-feathers, the second wears lion-mane head-dresses, and all the members of the third have their bodies decorated with white stripes.

/11 cont./

845 wife of her husband; often, however, she also comes both herself.
[801] Soon after birth the twins receive a leather cord trimmed with cowrie shells hung around their necks, an expression of paternal pride, so that everyone will immediately recognize the child as belonging to
• [803] a pair of twins. To be sure, the Mossi living in a circle of two to three days' march are well acquainted with each other and are immediately informed of every bit of news through the constant intercourse between the individual kraals. "Every Mossi coming from farther away, however, upon seeing a child unknown to him, always asks first of all: "Who is his father?" The birth of triplets is said not to occur. After the birth of a dehorned or dead child, the young mother is beaten by the women of the kraal and the father overwhelmed with abuse from the other men. The woman is punished
[843] because it is assumed that she practiced sexual intercourse in the advanced pregnancy and through that injured the fetus. She then as
[784] unnatural birth or a stillbirth is also regarded as a punishment of God for a sin, especially as one directed against a relative, a fellow lineage or tribal member, be it through inflicting an injury or
847 neglecting a bond of friendship or love. They admit the killing of newborn children only in case the child comes into the world very frail or was conceived out of wedlock by an old, sick man. There can be no doubt, however, but that they also kill deformed children immediately after birth, for one never sees cripples among them.

849 During the birth process the women of the neighborhood have assembled together in front of the hut of the woman in childbed, in
[826] order to bring her milk or else flour. First of all the other wives of her husband known there, as well as the women of her kin, her lineage or tribe. Good /711/ breeding demands it of them and they comply in order not to be subjected to the sarcastic and abusive language of the others. When the child is brought into the world, the women of the kraal sing and dance, in order to thank Yig ni for the successful birth, for which they receive an ox from the father of the newborn child, which they immediately consume outside the kraal. The next day a second ox is slaughtered, at the consumption of which
606 any guest is welcome. In the lineage of the El kiluuda every newborn

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• [103] A brief conversation in which news is exchanged is added to the greeting as a rule. This explains how even in the barren steppes any news spreads with great speed. If strangers meet, the older man first questions the younger one, or the man the woman, about name, origin, etc. The first question always runs "Where do you come from?" To this is added the following: ere enis 'i gieloni = to what tribe, ere enis ol gelete kitok = to what principal lineage, ere enis ol geleto' ɛɛn = to what sublineage do you belong? It is further asked: ed ai nonjo = who is your father, ed ai nɛnoji = who is your mother, and kɛja ai ɛɛnaino = what is your name? The one asked readily gives an answer, but generally does not question the other one: on the contrary he goes on without knowing with whom he spoke. Good breeding demands this.

576
574 If a stranger comes to a kraal whose owner he does not know, as a rule he asks one of the children playing in front. The reply then runs: My father (baba), and to the question who that might be, the little one looks at him astonished and asks: "Do you not know my father then?" To the further question as to where he might be, the child points to a [101] hut in which it surmises the father to be. Only small children may point with the finger in the direction of a married man: older ones and adults indicate the direction by turning the heads toward it and at the same time slightly pushing out the lower jaw or the lips or even their tongues. If the stranger has sought out the hut of the old man, he squats in front of it and waits until its owner comes out of his own accord or is called out by one of his people. Now he first questions the guest in the same way as at an encounter and then calls one of his wives or one of his children to bring milk. The gourd bottle is first handed to the host so that he can make sure it is generously filled. He then hands it on to the guest. When the latter has emptied it he is asked whether he would like still more: to answer in the negative would be an offense against good breeding. Hospitality is discussed in another place: it is only to be mentioned that the guest need not express any request. Though it is expected of him that he will feel quite at home, one nevertheless still specially offers him everything available.